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causes: first, from the fact that he considers the Ennead as the fundamental principle of the Egyptian religion; second, from his unhistorical method, and third, from placing too much faith in old Egyptian identifications.

The first two errors I have already touched on at some length. The third is the most excusable. It is true that in Heliopolis the cult of *Rā* had developed into a solarism, if I may invent a word to express the idea of an imperfect solar monotheism, that is to say, the belief that had arisen that *Rā* was, in a measure, the *only* god and all other gods were reducible to him. Thus arose identifications such as *Tum-Rā*, *Rā-Hor-em-achuti* (*Rāharmachis*), *Chum-Rā*, *Amon-Rā*, and *Sebak-Rā*, all gods being treated after the schema of solarism. Other identifications were also made, but only in the case of closely related deities, as *Ptah-Sokar*, *Ptah-Sokar-Osiris*, *Isis-Hathor*, and others. In Ptolemaic times the field of these identifications was vastly extended. But we must always remember that all of these identifications are *secondary*, and are confined, in the older times, to certain schools of theology. We must, then, be careful not to take them into consideration when we discuss the nature of a divinity.

Though the book has for an ostensible plan the treatment of the Egyptian religion and mythology on the basis of the Ennead, yet, owing to the fact that many divinities could not be forced into it and had to be treated independently of the general plan, the whole work is rather confused, and we fail to find a unity of plan. It is also deplorable that he considers the local cults as secondary, while in reality they are the elements that go to make up that complex whole, the Egyptian religion.\* In the make up of the book we miss an index and find the placing of the notes and references in an appendix very inconvenient.

We cannot, then, recommend the book to general readers, though it contains much valuable detail for the specialist.

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### BEITRÄGE ZUR ASSYRIOLOGIE, ETC. †

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BSS. is not to be regarded as a new Semitic journal. The editors emphasize this point very strongly in their advertisement. It is rather a series of articles or essays on Semitic subjects, appearing from time to time in book form. The plan of BSS. is different from that of *ZA.*, *BOR.*, *HEBRAICA*, or any other of the existing Semitic journals. While the latter, on account of space and the frequency of their appearance, necessarily confine themselves to comparatively short

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\* Cf. my "Prolegomena to an Historical Account of the Egyptian Religion" in the *Proc. Am. Or. Soc.*, May, 1888.

† BEITRÄGE ZUR ASSYRIOLOGIE UND VERGLEICHENDEN SEMITISCHEN SPRACHWISSENSCHAFT herausgegeben von Friedrich Delitzsch und Paul Haupt. Erster Band. Heft I. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1889. Pp. 1-368. \$6.

articles, BSS. will publish, as a rule, longer dissertations, such as might be put in pamphlet or book form. As stated above, the numbers of BSS. will not appear at any regular intervals. It will, perhaps, be possible to publish one number a year.

In No. 1., Haupt treats the nominal prefix *na* in Assyrian. He rightly denies that the fact of the change of **𐎶** to **𐎶** in many cases was unknown before the appearance of Barth's article in ZA., but gives due credit to Barth for his explanation of the law bringing about this change, viz., the influence of a following labial. While differing with Barth in many particulars, he accepts the law formulated by Barth as conclusively proven. Compare also *Zur assyrischen Nominallehre*, pp. 158-184, where Haupt gives an alphabetical list of the forms with prefixed **𐎶** and **𐎶**. Those also are noticed which retain the **𐎶**, although followed by a labial—the reading of most of these words is doubtful—and those in which there is a **𐎶** instead of a **𐎶**, without the influence of a following labial. The **𐎶**, in the latter case, is regarded as original by Haupt. On pp. 48-79, Haupt publishes the text of the XIIth tablet of the Babylonian Nimrodepos, with textual notes defending his readings, and a few grammatical and lexicographical notices. On pp. 293-300, "On the half vowels *u* and *i*" is chiefly an "Anseinandersetzung" with Philippi. His results of a new collation of the Izdubar legends (pp. 94-152) will be of great value toward definitely settling the readings of these texts.

One of the most valuable articles is by Flemming on the literary remains of Grotfend. Such collections do more than anything else to establish the Assyrian on a truly historical basis. On pp. 330-361, Georg Steindorf, on the cuneiform writing of Egyptian proper names, emphasizes the value of the writing of the Assyrian names in the Egyptian for Assyrian phonology, and on the other hand, the great importance of the exact method of writing in the Assyrian for the Egyptian. Joh. Jeremias transliterates and translates the Cultustafel of Sippar, on pp. 267-292. The notes, chiefly lexicographical, are very useful, but they are too much drawn out. Too much attention is paid to words whose readings and etymologies are well known. Delitzsch publishes the text of a cylinder of Sinid-innam, with transliteration and translation. The cylinder is reproduced by photography, and Delitzsch adds to the Old Babylonian text a transliteration into the Assyrian characters (pp. 301-312).

Under the existing circumstances, the most interesting article is by Delitzsch, on the Assyro-Babylonian letters. Most of the texts discussed are published by S. A. Smith in his *Keilschrifttexten Asurbanipals* II., and *PSBA.*, IX. and X. Delitzsch duly acknowledges the value of Smith's edition of these texts. Along with his transliterations and translations, he gives those of S. A. Smith; and on every page he points out the latter's ignorance of the grammar and lexicon. Delitzsch's work shows the hand of a master. It will form a basis for all future scientific study of the letter literature. It is pleasant to note Delitzsch's respectful treatment of Smith, as over against Smith's use of "Billingsgate" against his

former professor. It is time for Mr. Smith to learn that he will estrange all of his friends in America, even his former Leipzig classmates, if he continues his uncalled-for and childish personal abuse of Delitzsch.

Semitic students are under many obligations to the editors of BSS., and to those who have contributed to its pages.

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### THE FABLES OF BIDPAI.\*

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Perhaps no one book in the world's literature has had such a unique history as the collection of stories which goes under the name of "*Kalilag and Damnag*." Originating over two thousand years ago in the pious circles of the followers of Gautama and destined only for a small band of the faithful, they have, by means of their inherent *humanity*, traveled thousands of miles beyond their original home, have formed a sort of human bond between different peoples divided by nationality, religion and history, and have been translated into almost every human tongue. No one can doubt their inherent power; and the study of the journeyings of these Buddhistic tales is one of the most fascinating to the philologist and literateur alike.

In the handsomely gotten-up volume before us Mr. Jacobs has given us a faithful reprint of the English translation of the Fables of Bidpai made in the year 1570 by Thomas North, bearing the title, *The Morall Philosophie of Doni: Drawne out of the ancient writers, etc., etc.* The original editions have both become very scarce and the students of Tudor English Prose will no doubt be very thankful for this reprint of a work of one who "came just midway between the exaggerated Ciceronianism of Berners, Elliot, and Ascham . . . and the exaggerated Guevarism (if it must be so) of Lyly and his school" (p. liv). As this English translation is only the last of a series, the former parts of which are now at our disposal, it is, in itself, of little interest to oriental students.

The introduction, however, of some sixty-seven pages is well worth careful perusal. It is a pity that it has not been detached from the work itself and sold separately. We find in it a careful résumé of much of the work done in regard to this literature. One new point Mr. Jacobs has brought out for which "find" he has earned the thanks of all students of these tales.† That some of the Arabic and Hebrew manuscripts had contained illustrations to these tales was already known. It was left for Mr. Jacobs to show that in all probability the Sanskrit

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\* The earliest English version of the Fables of Bidpai, "*The Morall Philosophie of Doni*," by Sir Thomas North, whilom of Peterhouse, Cambridge. Now again edited and induced by Joseph Jacobs, late of St. John's College, Cambridge. London: Nutt, MDCCCLXXXVIII., pp. LXXXII., 264.

† Cf. *Athenæum*, May 12, 1888, p. 600, and an article entitled "Jewish Diffusion of Folk-Tales" in *The Jewish Chronicle*, London, June 15, 1888, p. 12.